

CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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From the London Baptist Magazine.
ON THE WANT OF SPIRITUAL CONVERSATION AMONG CHRISTIANS.

That what is stated in the heading to this essay is a fact, and one that is to be greatly deplored, no serious Christian, it is presumed, will deny. But surely, this lamentable deficiency cannot arise from the want of suitable topics on which Christians might maintain familiar converse even if they were restricted to the single subject of "Christ and Him crucified." The glorious person of Christ; the eternal purposes of Christ, in reference to the redemption of guilty man; the sufferings of Christ, by which the church was purchased even with his own blood; the predictions and promises of Christ in relation to the kingdom of God in the world; the sole headship and universal dominion of Christ in his church; the prevalent intercession of Christ in heaven on behalf of the church on earth; and the certainty of the second coming of Christ to judge the world, and to take his people to reign with him in glory, are ample themes for Christian discourse one with another. There can be no lack of subjects if we are but disposed—

"To talk of all he did and said,
And suffer'd for us here below;
The path he marked for us to tread—
And what He's doing for us now."

How is it, then, that Christians should ever find it difficult even to commence a spiritual conversation? Why is it when such a subject is started, it is found almost impossible to induce others to unite in it? Surely, it must arise from a state of the heart, a want of being "spiritually minded." They can talk of politics, and the concerns of the present world; or of ministers of the Gospel, and their comparative gifts, or their real or supposed defects; or of their neighbours' excellences or faults; and, probably, of the merest trifles relating to themselves or their families; but not of Jesus. Alas! this is to have always our speech with grace seasoned with salt! "To let nothing proceed out of our mouth but that which is good to the use of edifying, that it may minister grace to the hearers?"

For the purpose of remedying this evil, I fear this growing evil, I present the Christian reader with a piece of evangelical history, as furnishing an example to be imitated, recorded in Luke xiv, which contains the conversation of two disciples of Christ, made up of mutual complaints, and mutual congratulations.

I. *Their Complaints.*—They talked together of all the things which had happened to their departed Lord and Master.

"These things" they had not expected to have happened, and by their occurrence, their ill-judged expectations had been disappointed of their Lord's establishing a temporal kingdom. They probably considered "these things" as being in express contradiction to the promises and declaration of their Divine Master. They were, as it appears, so perplexed, astonished, and confounded by "these things," that they could not come to any satisfactory conclusion about them; they were therefore sad as they walked together. It will be noticed, that all "the communications which they had one with another" related to Jesus!—and we may safely conclude, that it was the sincerity, and simplicity, notwithstanding the ignorance and unbelief manifested in their conversation together, which induced their newly risen Lord to draw near and walk with them. The unexpected, trying, perplexing and overwhelming events of Divine Providence, which sometimes happen to us, producing grief of heart and sadness of countenance, would supply matter for profitable converse and edifying talk:—"For as iron sharpeneth iron, so doth the countenance of a man his friend." Besides, while we thus converse about our trials, the spiritual presence of the Lord Jesus may be expected, "opening our understanding that we may understand the Scriptures," reproving our ignorance and unbelief, shewing us "the needs be," that we should be in heaviness through manifold temptations, for the trial of our faith; bringing to our remembrance former supports and deliverances; and above all, by enabling us to believe, that as all things are under the control of Jesus, so all will terminate in promoting our own good, and the eternal glory of our departed Lord. My fellow Christians, rather than not converse on subjects leading us to think and speak of Jesus, and that will bring us, as it were, into the company of Jesus, let us make our internal trials, and our external difficulties, subjects of discourse, in connection with the faithful promises of Jesus to his afflicted disciples; and then we shall know the truth of the divine saying, "By the sadness of the countenance the heart is made better."

II. *Their Congratulations.*—They said one to another, Did not our hearts burn within us, while he talked with us by the way, and while he opened to us the Scriptures?

Many Christians have experienced great deliverances: God has "put off their sackcloth, and girded them with gladness." He has turned for them "the darkness of the shadow of death into the light of the morning." He has brought them out of the horrible pit, and the miry clay, and set their feet upon a rock, and established their goings, and put a new song into their mouths, even praise to God." And should not such Christians say to their companions, "O, taste, and see that the Lord is good. Let us exalt his name together." Such spiritual conversation as this of the divine goodness and mercy, is well adapted to make our "heart" to "burn" within us: I suppose that the two disciples on their way to Emmaus, by the discoveries made to their minds by the Lord Jesus, had the affections of their souls brought into sensible and vigorous exercise;—their spiritual desires, sanctified will, and grateful recollections, were so powerfully and vigorously wrought upon, that, by the soul acting upon the body, (and who does not know that excessive grief or joy will cause powerful sensations in the seat of the heart?) they felt literally an inward burning. Of this, however, I feel certain, that when a feeling of "the love of God shed abroad in the heart" is experienced, the spiritual affections will burn with holy love, with sacred gratitude, with ardent hope and heavenly joy;—

"And when we taste his love,
Our joys divinely flow;
Unspeakable, like those above,
And heaven begins to show."

I appeal then to lively and spiritual Christians, whether they have not sometimes experienced this glow of spiritual feeling, while employed in speaking of the way by which God has led them through the wilderness,—of Jesus and his unchanging love to his people; and whether they do not feel confusion, from a conviction that they are too silent on these subjects? I request them to resolve, that in future, they will, when in company, by taking the lead in spiritual conversation, prevent trifling and impertinent wordings, or silly and carnal professors, from occupying and consuming that precious time by their little and frothy talk, which might be so usefully and so happily employed in speaking of Jesus and his grace:—

"My sacrifice, my God,
What themes are these?"

From the Spirit and Manners of the Age.

GREAT OBJECTS NECESSARY FOR GREAT MINDS.

By Rev. Robert Philip.

"We must run glittering like a brook in the open sunshine, or we are unblest."

"Necessary," for what purpose? that great minds may not prey upon themselves.—Unemployed and misapplied talents are sure to revenge themselves upon their possessors.—They will not lie in the mind, like lightning in a cloud, without injuring their sanctuary or losing their energy; but will impair, at once, their shrine and themselves. Great powers were created for great purposes; and, when not applied to them, they assail each other, like beasts in a cage. Memory keeps conscience sleepless, and imagination torments them both. The visions of fancy become the realities of sensation. The brain burns sensibly: and the palpitations of the heart are the palpitations of the soul. Thoughts are substances, and feelings convulsions.

Men of some talent, and of much taste, when they witness those woes of genius, feel thankful that they themselves are not geniuses; and prefer, infinitely, their own healthy sensations and orderly conceptions, to all the sublime flights and brilliant flashes of morbid power.—Well they may! An orbit like the comet's is indeed, fascinating, by the vastness of its sweep, and the variety of its scenery; but a mind with the motion and character of a comet, is no enviable distinction. Better shine like the faintest star of the galaxy, than blaze like the meteors of the universe.

There is, however, no essential nor inseparable tendency to morbid disease, in great mental powers. It is not by any law of their nature that they run wild. Accordingly when they are so engrossed with public objects, that self is absorbed in pure philanthropy, they work well. The moment a great man ceases to be his own centre, he begins to enjoy himself: and whenever he forgets himself on behalf of mankind, his powers move as regularly as the stars in the firmament, without tarnishing the beauty, or disturbing the repose of their sanctuary. The reason is obvious: they find in real philanthropy a sphere commensurate with their might and even surpassing it. It is this that restores and establishes the balance of great mental powers. They cease to be felt, or to appear too great, whenever the field of moral consolation opens in all its width and woe. Idolatry, slavery, and superstition, when understood, impose upon the mightiest mind—not exactly such a sense of its own weakness, as renders their overthrow hopeless; but such a conviction of the inadequacy of all mere human power to overthrow them, as the ocean, in a storm, produces, of the inefficiency of any human power to calm it. Talents are thus brought to their real level, as well as into their proper element, when fairly confronted with, and committed upon the grand and eternal interests of the world. It is the too little, not too much of power, that is then felt. The greatest rocks, in common with "the sands," upon the shores of the aggressive sea of evil, feel their own insufficiency to repel it.

This is a conviction which nothing else can

produce. The ordinary pursuits of some great minds, are so ordinary, that they only inflate the consciousness of mental power. One man could produce sermons which would eclipse all the triumphs of the pulpit; another, speeches which would electrify a public meeting; another, a book which would immortalize him; but they do not. Why? They think it beneath them to appear in the arena of emulation. So it would, if the effect terminated wholly or chiefly in their own own fame. To be the first preacher, the first orator, or the first writer of his age, is a distinction unworthy of a great man to covet on its own account. In this connexion, his mind would be soon weary of it, as his head would be wearing the iron crown, of Charlemagne. It would be more than an incubrance; it would prove a curse, by throwing his mighty powers in upon himself, and loose upon each other. He might soon become a dram drinker, from utter sickness of his own fame. But—let the same man espouse one or more of the grand moral interests of the world at large, and identify his being and his bliss with it for time and eternity, and make his purpose of carrying it his fate, and hold it to be himself—what aspect, then, would the pulpit, the platform, and the press, wear to him? Not that of arenas to shrink from, or to be ashamed of; but vantage grounds, on which to exhibit, not only himself, but prostrate and perishing millions crying out for liberty and salvation.—Let the man who wishes to hide himself, put them forward; and he will soon cease to think of himself, or to be thought of, except as their representative. How impossible it is to conceive of Wilberforce, or Howard, or Martyn, or Bogue, or Fuller, as thinking of himself or of what others might think of his talents, whilst he was planning and pleading for the welfare of mankind! What fills the public eye and the public ear, when these great names are mentioned? The causes they espoused; the misery they represented; the triumph they received. Wilberforce is only another name for African liberty: Howard, another name for philanthropy; Bogue, and Fuller, and Martyn, other names for missions. Why, then, are there not more names of note, equally identified with these noble enterprises, and absorbed in them? Oh! it is not a sermon preached officially; nor a speech extorted by force: not a solitary pamphlet upon an emergency, that amounts to an espousal of the cause of God and man. If that cause be worth any thing it is worth more than countenance, or occasional official effort. It demands and deserves high and habitual entrenchment in the minds of great men. But, alas! it is not thus enthroned by many of them. In reference to the paramount interests of the world at large, the parable of the Talents is often reversed. Many who have received 'ten talents,' bury them in the earth; whilst many who have but 'one talent' gain, by its wise application, the plaudit of the judge. Only a few of the great minds of the age, are thoroughly engrossed with the great enterprises of the age. Many profound thinkers live only to think. Some of our best writers write least. Most of the fine imaginations waste their creative power upon worthless objects; and, like amber, embalm flies. And, verily, they have their reward!"

In the case of perverted talent, that reward is often fearful. "Weeping and gnashing of teeth" succeed unhalloved speculations; and, occasionally, the 'outer darkness' of reason is both the natural and judicious consequence of unholly theorizing. Even "unprofitable servants do not escape with impunity. They too, have their depressions and hallucinations; their days of darkness and nights of horror. The lava-flow of their blood, and the soul withering glare of their visions, are as much realities as the remorse and fear of a guilty conscience.—Our sympathy with men of genius, when they suffer thus must not shut our eyes to the causes of this self-torment. If they have thought deeply, only for the sake of deep thinking, or speculated wantonly, only to show the strength of their wings; or 'meddled with all knowledge,' only to prove their power; what else could be expected but the dislocation of some mental faculty, and the disease of the whole? It is a mercy to mankind that the perversion of intellectual power disorders or impairs it. Wild and wanton theories are but too abundant, as it is; and could such men theorize to any extent, without unbending their own minds, and blasting their own happiness, the public mind would be soon unsettled and poisoned. But "the lust of the mind," like the lust of the flesh, "cannot be indulged with impunity. They sap or shatter the mental constitution as effectually and certainly as sensuality and rimes the bodily; and, therefore, their effects should be as freely exposed, that they may operate as warnings.

It is, however, inaction, rather than extravagance, that these hints are intended to bear upon. Perverted genius is almost irreclaimable, because, in general, it is irreligious. An irreligious man, however great, cannot serve any good cause effectually. Byron could not have regenerated Greece, nor hastened her liberty, however long he had been spared to the cause he espoused, but by abandoning many of his own principles. He must have made real or pretended advances toward the Cross, in a struggle against the crescent. He could not have raised the throne of liberty, without venerating the altar of religion. The spirit-stirring history of ancient Greece, however appealed to, or employed, would not have inspired modern Greeks, apart from the history

of Christianity. The poet would have been compelled to accommodate himself to the creed of the country, before he could have wielded or awakened the energies of the country. Accordingly, he began to blend high priests with the heroes of Thermopylae, in his appeals to the national patriotism. In like manner, all our ungodly great men find it necessary to appear to have some religion, whenever they attempt to be philanthropic.

But it may be said, are not all our great men, who are good men, embarked in the benevolent enterprises of the age? Some of them have written powerfully, others preached eloquently, and all subscribed on their behalf.—Who, but them, originated and established our institutions? True. But ought it not to strike them with the force of a sensation, that if their occasional efforts have been thus successful, their habitual efforts would have been glorious? If one of them had "lived, and moved, and had his being" in one of our institutions, throwing all his soul into it, and enthroning it wherever he went, and bending all things to its promotion, what would have been the effect? Upon themselves it would have been as dew upon the tender herb, both refreshing and invigorating. They would have had no time to watch their morbid symptoms, and no temptations to indulge melancholy. Whoever heard of an active philanthropist being devoured by the vapors? It is impossible to conceive of a Howard, a Wilberforce, or a Carey, suffering from ennui, or sick of life. And, as to insanity, it seems physically, as well as morally impossible, in the case of minds absorbed with rational plans for the glory of God. When mighty minds become mercy-seats to the world, like the ancient mercy seat of the temple, they are guarded by cherubim, and enshrined by the divine presence. No cloud, but "the cloud of glory" can settle upon them.

At first sight, there may seem more fancy than fact in this assertion. And it is not true, in the case of minds which have been shattered, before they were consecrated to the good of mankind. These will, of course, be liable to interruptions of light and peace, however absorbed in their new object. But even such minds would gain unspeakably, in composure and healthiness, by throwing themselves fully into a great object. No regimen or skill would so abate their unnatural action.

It must be acknowledged, however, that both popular theory and supposed fact are against this opinion. The excitement, inseparable from public efforts, held to be "a lion in the way." And, certainly, if habitual effort had the same effect as occasional, shattered minds might well shrink from publicity. There are also some kinds of publicity, which highly susceptible minds ought to shrink from. But the ways in which great public objects may be promoted, are as various as the objects themselves. They may be as effectually served in the parlour and in the study, as in the pulpit or on the platform. He who dare not speak may write with safety. He who cannot move assemblies, without agitating himself may inspire a succession of small circles.

But the inactive are afraid of appearing ostentatious. Stepping forward to espouse a great cause, after having long shrunk from publicity, seems to imply a recognition of their own greatness, if not to amount to a proclamation of it. There it is! They have not lost nor forgotten themselves in a great cause. Its bearing upon themselves is still the first question with them: a plain proof that they have not studied it sufficiently. The thing to be put forward is not themselves, but the state of others: and the man who cannot both hide and forget himself, in his exhibitions of a fallen world, has never fully sounded the depth of its falls however great he may be in mind or morals.

From the Christian Observer.
EDINBURGH REVIEW.

It is grievous that such writers as the Edinburgh Reviewers should allow themselves to touch upon matters of theology or Christian morals. There are various topics which they understand and write upon with ability, though not always wisely; but Christianity, either in its doctrines or its duties, is a subject which they never attempt to treat of, without proving their ignorance and prejudice. There are some papers of this sort in the last number, on which we may perhaps find opportunity to remark hereafter; especially one, entitled, "The Pretensions of the Evangelical Class." The strain of this paper is to show, that what the reviewer calls "the Evangelical Class," act absurdly and inconsistently in discountenancing various "worldly amusements," which the reviewer considers innocent, nay, laudable: while they indulge, he says, in other vices, particularly the love of money and money's worth. We have here an alleged fact, and an inference derived from it. The alleged fact is, that the so-called 'Evangelical Class,' though they frequent neither ball-rooms nor theatres, are as covetous, ambitious, and ostentatious, as their neighbors. Now, even supposing this were true to the letter, it would not carry the intended inference; for the wickedness of doing one thing that was wrong, would not prove that another which they abstained from was right, or that their arguments were not solid, though their practice was corrupt. The abstinence from worldliness of spirit, which the reviewer says 'the Evangelical Class' inculcate, is a Scriptural duty, however little some of the inculcators may follow up their own lessons. We are not to bend God's word to man's conduct

Then, as to the fact itself; under the vague name of 'the Evangelical Class,' are comprised by the reviewer, persons of numerous sects and parties, many of no religion, and some with scarcely so much as a semblance of it. What such individuals may say or do, matters nothing in determining a question of Christian morals; nay, not even though they should profess themselves active partisans of religious institutions, and contend for the faithful preaching of the gospel. We concede to the reviewer whatever truth and charity demand; for though we believe that among the body of persons whom he reproaches, are to be found the excellent of the earth, and shall not shrink from defending them from the unjust and flippant charges so often urged against them, we yet deeply lament that among those who profess and call themselves Christians, there is much that comports not with their holy profession. We mourn and weep over the sins and inconsistencies by which the Redeemer is wounded in the house of his professed friends; for too true it is at all times, that pride, ambition, selfishness, the love of money, and the love of ease, deform the character of too many who "name the name of Christ;" and not least do we lament the evil, from the pretext which it furnishes to sceptics and scoffers to set at naught true religion, as well as the pretence to it. But to the individual belongs the guilt; for the word of God is not weakened, nor the power of true religion disproved, because of his inconsistency; and the Edinburgh Reviewer ought in fairness to have made this distinction. Not, however, that we admit the alleged fact of the reviewer in the sweeping manner in which he urges it, for whatever of 'pretension' there may be among individuals of what he calls 'the Evangelical Class,' all who are truly faithful servants of Christ, by whatever name designated—for names are of little account—endeavor to shun the practices which he exposes, as well as those which he vindicates; and they certainly would not think it 'evangelical,' to cherish selfishness or avarice under the cloak of abstinence from worldly pleasure. The reviewer needs not go far to discover among those whose proceedings he reproaches, not a few whose conduct, without any 'pretension,' eminently adorns the doctrine of God their Saviour; and though tares are found among the wheat, this does not prove that wheat does not exist, or is of no value. It is an evil practice, whether in Edinburgh Reviewers, or in any other quarter, to ground on the unworthy conduct of some persons professing religion, such remarks as tend to injure religion itself or religious institutions, or the great body of religious persons. Let those who are blameworthy be blamed; but most unjust and injurious is it on their account to cast a reproach on others, or on the doctrines so inconsistently advocated. Did the Edinburgh Reviewer ever calculate the amount of the sums collected in charitable contributions, and attempt to estimate the far larger sums disbursed in private benevolence, by the class of persons whom he indiscriminately reproaches? If he had done this, we think he would have seen reason to dilute his censures; especially as regards the poorer and middle classes of this despised body of persons.

THE MOTHER.

Heaven has imprinted on the mother's face, something which claims kindred with the skies. The waking, watchful eye, which keeps its tireless vigils over her slumbering child—the tender look, the angelic smile, are objects which neither the pencil nor chisel can reach, and which poetry fails in attempting to portray. Upon the eulogies of the most eloquent tongue we should find Tekel written. It is in the sympathies of the heart alone, where lives the lovely picture; and the eye may look abroad in vain for its counterpart in the works of art.

A mother's love! Oh what joy is in the sound—entwined around our very souls in our earliest years—we cling to it in manhood, and almost worship at its shrine in old age. To use the language of a celebrated writer, we say, that he who can approach the cradle of sleeping innocence without thinking 'of such is the kingdom of heaven'—or view the fond parent hang over its beauties, and half retain her breath lest she break its slumbers, without a veneration beyond all common feeling, is to be avoided in every intercourse in life, and is fit only for the shadow of darkness, and the solitude of the desert.—Id.

THE WORLD'S CHANGES.

To-day is ours, yesterday is past, and to-morrow may never come. I wonder people can so much as forget death, when all we see before us is but succession; summer dies as winter comes; the dial marks the change of hours, every night brings death-like sleep, and morning seems a resurrection; yet while all changes and decays, we expect no alteration, unapt to live, unready to die; we lose the present and seek the future, ask much for what we have not, thank Providence but little for what we have; our youth has no joy, our middle age no quiet, our old age no ease, no indulgence; ceremony is the tyrant of this day, fashion of the other, business of the next. Little is allowed to freedom, happiness, and contemplation; the adoration of our Creator, the admiration of his works, and the inspection of ourselves.—Mrs. Elizabeth Montague.

This world cannot explain its own difficulties, without the assistance of another.

For the Christian Secretary.

MR. EDITOR—

I have been much gratified in reading a Sermon, preached by Rev. Samuel Waters of Sutton, Mass., from which I request you to publish the following extract, which, peradventure, may be a word in season to some of your readers, and may the Spirit of God apply the truth, and render the 'seed' of the word productive.

THE OFFICE OF DEACONS.

The duty of the Deacons is very important; and on the proper discharge of it, the peace and prosperity of the Church very much depends. They are the treasurers or stewards of the Church. They have the superintendence of the temporal concerns of the Church. As the stock of the Church is entrusted to their hands, they are wisely and faithfully to deal it out on proper occasions.

The deacons are to provide for the table of the Lord, and to serve at it. They are to procure the elements, and distribute them at communion.

They are also to see that the minister's table is furnished.

As the minister contracts with the Church to be employed in their service; to devote his time and talents to their benefit; to spend and be spent in imparting to them spiritual gifts for their edification; it is no more than reasonable that they should compensate him. Even so hath the Lord ordained, that they who preach the Gospel, should live of the Gospel. And it is a chief part of the Deacon's duty to see that the Church are punctual in the discharge of this duty. To this end, they should be acquainted with the minister's circumstances; they should have access to his stores; and make reasonable provision that his table do not lack bread.

The neglect of the Church to afford a competent and seasonable support to the minister, is often productive of most unhappy consequences. The minister is worn with study; fatigued with the active duties of his profession; and wasted by the care of his flock. He feels the pinching hand of want! He goes to spread his complaints before God; his closest witnesses to his tears; his table, to the neglect of the deacons and the Church. His wife and children mourn with him. The warm affection which once subsisted between the Church and the minister is cooled. It is impossible that he should feel his wonted spirituality in his ministrations, or former interest in their welfare. Discipline will be neglected. Disorders will creep into the Church. The minister must seek partial employment in other business, to serve his own table. He will, probably, be compelled to leave the Church, because it becomes impossible for him, there, to comply with the apostolic injunction, to provide for his own house. Their neglect to him dissuades others from taking his place. The Church declines. It loses its visibility. The candlestick is removed out of its place. What a famine of the word of life to Christians! What a stumbling-block to sinners! What a scandal to religion!

The deacons are also to furnish the table for their poor. It is true, the duty of the Church toward the poor, is far less than in the first ages of the Gospel, when no public provision was made for them. Notwithstanding, however, the town, or parish, may make ample provision in ordinary cases, yet there are many circumstances in which it is the duty of the Church to contribute to their relief. When this is the case, the immediate duty devolves on the deacons.

From these remarks, it appears that the deacon's office is very responsible, and the discharge of their duty attended with much expense. How are they to possess themselves of the pecuniary means to defray this expense?—The Church must capacitate them. In what manner shall this be done? Undoubtedly, according to the direction, 2 Cor. viii. 14—by an equality. This is a golden rule: it applies to all persons and to all cases, and should be universally practised. To it, however, there are made some unfounded objections. It has been said that this is no better than taxing. To which we answer: Taxing is wrong, chiefly, because in it, men are compelled to pay money to be appropriated for purposes which they do not like. To compel men to pay money for the support of a religion they cannot conscientiously approve, is undoubtedly unjust. But this objection does not apply to the supposed case.

It has also been objected, that the adoption of this principle would dissuade rich men from joining the Church. It may be answered, that it is one design of the rule, to keep rich covetous men out of the Church. Peter did not hesitate to put the laws of Christ in execution, in the case of Ananias and Sapphira. And the effect was salutary. Acts v. 13. And of the rest [of those covetous men] durst no man join himself unto them. But, (14) believers [who loved religion, and were willing their substance should support it] were the more added to the Lord. To make a Church, or a society connected with it, a sanctuary for covetousness, is to expose it to contempt. To execute the discipline of the Gospel will make a Church pure; and to act on the principle of equality, will recommend a society to all liberal-minded men. It is believed that a contrary practice deters many from connecting with our societies. And if a man strive for mastery, yet is he not crowned, except he strive lawfully. A wholesome discipline will serve rather to build up than to weaken. The principal objections to the course above-mentioned, arise from covetousness,—a crime, against which the apostles in their epistles inveigh with greater severity than almost any other. It is the east wind which blights the plants of grace, and benumbs the hand of Christian benevolence. But we hail the rise and progress of the remarkable missionary spirit which now pervades the Church, as the harbinger of the return of that primitive liberality, which did not say that aught it possessed was its own, and which did unto others as it wished others to do unto it.

ON THE DISCIPLINE OF THE CHURCH.

The due execution of wholesome laws, is indispensably necessary to the well-being of any society. The fairest tree may need pruning. The healthiest body may require medical aid.—The most virtuous community needs the administration of penal justice. And the church can scarce maintain its existence, much less flourish, without the due exercise of discipline.—The necessity of discipline is a consequence of the imperfection of human nature. Christ has given wholesome laws; and it devolves on the Church to see them duly executed. Though the pastor is to go before the flock, and to administer certain public admonitions; and though the deacons are charged with a kind of auxiliary oversight of the Church; yet the brethren are to exercise the principal part of discipline. They are the door-keepers of God's house, and should see that none enter unless duly qualified. They are to deal with offending brethren for their benefit; and they are to put away incorrigible offenders, after every possible exertion to reclaim them proves ineffectual.

Much depends upon a suitable management of discipline. Every thing has a form. There is always one way to do a thing better than any other. Discipline should be seasonable. To commence it too soon, makes a difficulty, instead of healing one. To delay it too long, is to send for the physician after the patient is past recovery.

Much, also, depends on the temper of mind with which discipline is performed. We should feel the warmest friendship towards an erring brother, and convince him that we seek his good, and not the gratification of our own ill nature, before we administer reproof, or other punishment. Christian reproof is like a precious ointment, that often heals a wounded spirit. And as a faithful discipline purges the Church of hypocrites, so it also serves to purify the children of God, and fit them for heaven.

MISSISSIPPI VALLEY AND MISSIONARIES.

The following interesting letter, together with an account of the calamity which befel the writer, was unintentionally omitted in our last. Brother Moore was known to many of us, as a young man of much promise to the Church of God.

The following is a copy of a letter from Dr. J. L. Moore to one of the publishers of the N. Y. Bap. Register.

HAMILTON, (Butler co., O.) Dec. 16, 1831.

DEAR BR. BRIGHT,—Sustained by the mercy of God, and guided by a propitious Providence, I am now in the heart of the great Valley. Our journey was prosperous, and our little band arrived safely during the first week in November, in Cincinnati, the great city of the West. Brethren Bailey and Bartlett, with their wives, went immediately on to Illinois. Brother Chaffee returned into the interior of Ohio, where he will probably labor during the current year, under the patronage and advice of the Ohio State Convention.

I spent between three and four weeks at Cincinnati, in order to effect some important objects I had in view, purposing soon to pass on into Indiana, and thence to Illinois. But previous to leaving Ohio, I wished to take a survey of the Miami region, where I now am.

This is one of the richest and most growing sections of the state; and having been in Hamilton, (which is on the Miami river, and the canal, which extends up as far as Dayton, and is only 25 miles from Cincinnati), and its vicinity, I am well persuaded that few portions of the western country, all things considered, stand in greater need of ministerial labor of the right stamp, than this.

The churches, for the most part, are indeed supplied with preaching. Ask a church member if his church has a minister—he will answer, Yes; but what does he mean? Why, that a certain reverend merchant, farmer, or mechanic, living perhaps 20 miles distant, comes and preaches to them once a month; and besides this, they have neither church meeting, nor prayer meeting—neither worship in their meeting house nor in their families, with few exceptions; and yet they think they have a pastor, and are doing well.

But this is not all. This monthly preaching, I verily believe, in more than half the instances, is an actual detriment to the cause. A part of the ministers preach one of three things, invariably.—1st. Decrees, in such an abstract and naked manner, that the soul of every Christian who sits under it, will as necessarily starve, as you would, to have your dining table spread with nothing but the bare skeleton of a roast pig, or turkey, without a vestige of meat upon it;—or, 2d. They declaim against salary ministers, Sunday schools, Bible Societies, and Missionary operations of every kind, Temperance Societies, &c.; or, 3d. They abuse and ridicule all other denominations in the most severe manner, until, if there be any present, they are glad to get out of the house, determined never again to go to hear any but their own denomination.

I have been at some places, where the Methodists would not admit a Baptist or Presbyterian to preach in their meeting house; but I would make an appointment to preach in some private house, and some of them would crawl into a corner of the room, just to hear what the stranger would say; and when they found that it was the gospel of Jesus that I wished to preach to the people, their meeting house doors would fly open, as did those of the prison at the presence of the angel of God, in the case of Peter's deliverance, and they would entreat me with tears in their eyes to repeat my appointments.

But this is not the character of all the Baptists. There are some churches, with a few ministers, who, as a body, are out of this Egyptian bondage; and there are more or less individuals in every church, who need but to hear the truth, and they will heartily embrace it.

The heaven has already found its way into the very heart of this immense mass of ignorance and superstition, and thanks be to God, it begins very sensibly to work. I think the light of a glorious morning already streaks the east. Indeed, I sometimes fancy, in the night watches, that I see the day star arising in full glory above the horizon.

I have found one man in particular in this region, who is possessed of superior talents, and what is better, seems to have an unction from the Holy One. With this man I have concluded to strike hands for a few weeks, in holding protracted meetings. We have already had one, where we believe God was with us, and much good was effected; though I know not that any souls were really converted. We have arrangements made for others, and I hope and pray that the blessed Redeemer may be with us, and own our humble efforts to promote his glory.

I received a letter from the brethren that have gone to Illinois, a few days ago, which informs me that they are well, and that Br. Bailey was to be located at Alton, to preach, and teach school during the winter. Br. Bartlett's location was not fixed. It is a painful thought to me, that Br. Bailey should go to teaching school. When I look around, and see the overwhelming amount of labor that is called for without a moment's delay, and feel as though I wanted to be in forty places at the same time, I cannot bear the thought that any of my associates should leave the gospel, for any other employ. But I suppose our dear brethren feel the necessity of making some provision for the wants of their families. They had expended nearly all the means they had, when at Cincinnati; and I let them have \$— to carry them through. I trust that some means will be provided to enable them to give themselves wholly to the work.

Men that can visit and pray from house to house, are the very men we most need. This is the kind of labor which alone will meet the exigencies of the country. But my paper is full. I have only room to add—Christ has been my strength and my consolation since I came here. I think I can say, that I wish no better inheritance on earth, than to labor night and day for the honor of his precious name in the West, until I die. Pray for your unworthy brethren in this land of darkness, of toil, and of difficulty; and ere long, I trust, we shall rejoice together with our precious Saviour above.

Yours most sincerely,
J. L. MOORE.

From the Baptist Weekly Journal

CINCINNATI, JAN. 13.—It will be recollected by our readers, that in our paper of Nov. 18th, we announced the arrival of four young brethren from the state of New York, whose object was to devote themselves to the preaching of the gospel in the Western States. Elder J. L. Moore was one of them.

ROSSVILLE, Butler co., Ohio, }
January 3, 1832. }
DISTRESSING OCCURRENCE.—One of the most distressing events which fall to the lot of man to experience, or witness, happened at this place on the evening of the 20th ult.

As Elder John L. Moore, recently from the State of New York, was sitting alone in his chamber, at the house of Mr. David Anderson, about 8 o'clock, feeling somewhat indisposed from sickness of the stomach, he arose from his table at which he was sitting, and went to the fire, for the purpose of vomiting upon the hearth; when, either fainting or being taken with a fit, he fell forward into the fire. Upon the recovery of his senses, he found himself upon the floor, in the middle of the room, suffering the most excruciating pains. His groans and sereches were heard by Mrs. A. and a young lady below, (the only adult persons in the house,) but their excessive alarm prevented their immediate resort to his assistance. Mrs. A., however, soon recovered herself so as to advance towards the room with a light, and met the poor sufferer at the foot of the stairs, his clothes being on fire, and his hands and face burned in a most shocking manner.

Applications of the best remedies which the circumstances would permit, were immediately made, and the aid of a skillful physician was obtained in about 30 minutes. So dreadful were his burns, that it was feared he would survive but a short time. He is, however, now doing well; and it is hoped, that through the interposition of a merciful Providence, his life, and his usefulness to some extent, at least, may yet be spared.

ROSSVILLE, Jan. 5, 1832.—Elder Moore's hands were operated upon yesterday by Drs. Rigdon and Dunlavy. His thumb and first three fingers upon the left hand, were all taken off at the upper joint, and his little finger to the second joint, leaving nothing but the stump of the little finger upon his hand. His right thumb was taken off about half-way between the first and second joints, and his fore finger upon this hand to the second joint, making no less than seven limbs amputated at once! The operation was painful in the extreme, but he bore it with a good degree of fortitude, and appears this morning better than he has ever done.

For the Christian Secretary.

TRUE RELIGION.

Whatever may have been the creeds, and formulas of former times, and whatever may be the dogmas of the day, true religion consists in love to God and man. This is the summary of the decalogue. The first four of the ten commandments, teach our duty to God, and the remaining six, our duty to man. From Olivet, as well as from Sinai, this divine principle is inculcated and enforced. Among the more prominent Christian graces, love is greatest of the THREE. Where this is wanting, pretensions are vain, and performances as sounding brass.

God is love; and he that loveth is born of God. All that a man hath will he give for his life. Life, which is the last and greatest sacrifice, will not be withheld by him who truly loves God. He that loves God will keep his commandments. One commandment is, *give me thine heart*: i. e. give me your affections, which cannot be while the world engrosses them. God is supreme, and must be loved supremely. A new commandment we have received from our great lawgiver, to love one another. Our obedience to this, furnishes a plain proof of our discipleship. If Christians, as well as false teachers, are known by their fruits, love is the fruit of the spirit. We must

possess the spirit of Christ to claim affinity to him. Behold what manner of love Christ has shown to us! Love is stronger than death, and we ought to be willing to lay down our lives for the brethren; 1 John iii. 16.

Acts of benevolence furnish the strongest evidence of this divine principle. The prayer of Cornelius came not up alone. What is pretence, without a benevolent heart? In vain we carry our empty professions to the judgment of the great day, if we hear from the throne, I was hungry, and ye gave me no meat.

How do we make ourselves friends of the mammon of unrighteousness, but by giving a portion of our substance? and shall we ever be received into everlasting habitations, unless it may be said, I was hungry, and ye gave me meat, thirsty, and ye gave me drink, &c. The widow's two mites are had in everlasting remembrance; and a cup of cold water, in the name of a disciple does not pass unrewarded. In this age of Christian benevolence and enterprise, when calls for Christian effort are so numerous, and ends to be accomplished so desirable, all Christians are bound to exert the members of their bodies, the faculties of their souls, and the means they possess, in the great cause of benevolence. Let the poor suffering Hindoo and African say of us as David said of Jonathan, Thy love to me was wonderful. Let our Christian liberality, like so many tributary streams, form a river of charity.

From the Christian Index.

DEAR BROTHER—By particular request, I forward for a place in your columns, a short account of a work of divine grace in the Baptist church in New-Market street, Philadelphia.

In the early part of the last summer, the prospect before this branch of Zion, was very discouraging. The congregation, which had been large and interesting, had become reduced in number, and the pastoral office, which had been filled for a short time by brother John R. Dodge, was resigned, and he, with several other respected brethren and sisters, obtained a dismission for the purpose of establishing a new interest in the northern part of the city, where they are now erecting a convenient house of worship.

The brethren in New-Market street, sensible of their low estate, made known their requests unto God, in supplication and prayer, and about the first of the September following, a pleasing change was discovered, light was revealed like the rising of the day star, and the heart of the desponding revived, Christians became more fervent in prayer, and sinners more serious in their attention.

The congregation increased from Sabbath to Sabbath, while the stillness pervading the whole assembly was so great, that it was a subject of general conversation. These favorable indications encouraged the church to appoint a protracted meeting, which commenced the first Friday in October, and continued until the Wednesday evening following, with unabated interest. They were favored with the presence of several of their brethren in the ministry, whose labors were not in vain in the Lord. Sinners were converted, and the church was edified and comforted.

More than 40 persons at one time came out from the congregation, and sat together as anxious sinners, to hear what they must do to be saved, and from what has since appeared, we believe that more than double that number will look back to that meeting, as the hour when they first heard the voice of the Son of God!

This work has taken a deep hold of the church: the writer, though not a member, has witnessed the progress of the work from the commencement, and rejoices to say that the change in the state of the church is almost as apparent as the change in those added by baptism.

The Sabbath school, consisting of more than two hundred children, has felt the blessed influence; several of the children have been converted, and the teachers, animated by what has been done, are making greater efforts than ever before. Meetings for different objects are numerous, and among the most interesting, I may mention a prayer meeting on Sabbath evening, at the close of a short discourse. The number that attends this meeting, and the deep solemnity that prevails throughout, and the fervent manner in which brethren pray, is truly interesting. Twenty-one have been added by baptism within the last two months, and several more are now ready to follow the Saviour into a watery grave. "O may his conquests still increase."

Yours in Gospel bonds,
January 9, 1831. J. H. KENNARD.

Extract from the Minutes of the Massachusetts Baptist Convention.

FROM THE REPORT OF THE BOARD OF DOMESTIC MISSIONS.

"The feeble Baptist churches of this Commonwealth have ever been objects of deep solicitude to this Board. For most of the time since our existence commenced, we have been obliged to hear the cry, 'come over and help us,' without the means of furnishing the necessary aid; but for the seven years of our operations, we have seen our means of doing them good increasing every year, and this has been especially the case for the last two years. While our means have increased, our labors have consequently increased in like proportion; but at the same time that they have been toilsome, they have been pleasant. During the last year, greater means have been put into our hands, than in any preceding one. This improvement has been produced principally by the successful labor of our agent, the Rev. E. Going. The agency on which he had entered at your last anniversary, and which he had prosecuted to a considerable extent, he has continued through the year, with important results.

From this and a few other sources, as will appear on the Treasurer's book, more than the \$2,500 proposed to be raised last year, has been furnished. This fact will show that our churches are increasing in power, and in disposition

to do good. But the collection of money is not the only good arising from our agency: the feeble have been increased in strength, new life has been infused into them; those possessing ability have been led to sympathize with others, and to help them. Our brethren in all parts of the State have become more acquainted with each other, so that all feel that they have a common interest. In short, they have all been led to more just views of duty, and have been greatly benefited. If nothing had been collected, the agency would have been worth all it has cost. Besides these general advantages arising from the labors of the agent, it is proper to say that a considerable part of the time he has supplied destitute places, and promoted interesting revivals of religion. In view of the whole, we cannot refrain from recommending the agency as essential to the prosperity of the Convention and the churches.

"Within the bounds of the State there are 180 churches of our denomination. About fifty of these churches are possessed of strength sufficient to enable them with ease to support the institutions of religion among themselves, and to do considerable for the promotion of the cause of God in general. Rather more than forty others have preaching all the time, and in most cases either by great effort, or by the ministers laboring for a small support, and so taking a great burden upon themselves. Near forty of the third grade have the ministry three quarters, two thirds, or all of the time. To several of these churches, aid is afforded by the Convention. The others are most of them small and feeble; some of them are destitute of energy, through listlessness or covetousness, or on account of bad location, or from some other cause. Some of them have very little preaching, some have it a quarter, or half of the time, and a few have it all the time by ministers who are obliged to labor for a support. Much is done in many feeble churches for benevolent objects, by the liberality of individuals. Besides these, there are a considerable number of places where Baptist preaching is as much needed, as where many of our churches are. It will be perceived that our churches are so scattered over the whole State, and many of them so poorly disciplined and so feeble, that our condition is like that of a farmer who has more land than he can properly cultivate. Nor is it easy to help this state of things; for we have Baptists almost every where, and many of them so situated, that unless they assemble together for religious worship, they can enjoy privileges no where. It is evident, however, that in some cases it would be better to go elsewhere. But as we are pledged to exert ourselves to raise up these establishments, and supply them with the ordinances of religion, we must go on with our labor, doing the best we can. In order to do this, we not only want funds, but we greatly need more men of the right character. Efforts are making to improve the ministry, with some degree of success; but there are many churches which hold out inducements to young men who are pursuing studies, to leave them and enter on the work unprepared as they are; and many are influenced by these inducements, greatly to their disadvantage, and to the disadvantage of the churches. This course should be effectually discouraged. The work which we have before us, as must be at once apparent, is disheartening. The worst part of this view arises from the fact, that some of the churches are not well marshalled. Many ministers are discouraged, being driven from place to place, or forced to labor for bread. Within the last seven years, it is believed that there have been more than one hundred removals of ministers. If the cost of these removals be estimated at \$300 each, it would make \$30,000, enough to support ten ministers a whole year.

"This view is not calculated to make us very proud of our number of churches, or of members; but even here there is an encouraging aspect; things are becoming better, persevering effort accomplishes something, and the very evils which we see, should spur us on to greater energy in action. Next year the Convention ought to raise from our churches \$4000; every advance made in our work, aids every other good thing.

HOLLAND PURCHASE BAPTIST ASSOCIATION.

"The late anniversary of this body was held the 4th and 5th days of August last, with the church in Friendship. The introductory sermon was preached by Eld. Clark Carr, from Heb. viii. 6. Eld. Eliab Going was chosen Moderator, Ansel Tuthill, Clerk, and A. Miner Assistant.

This Association contains 27 churches, 20 ordained, and 4 unordained ministers, and 1719 members. During the last year, 264 were added by baptism, and 161 by letter.—There are few churches in this body which have not received some accessions by baptism, and 10 or 12 have been highly favored of the Lord. Many of them without settled pastors, enjoy the administration of the word and ordinances part of the time. The majority of the churches are enjoying some of the precious fruits of Sabbath Schools, and the temperance cause is moving steadily forward.

WESLEYAN METHODISTS.

Number of Members in Society.

Number of members in Great Britain,	249,119
Do in Ireland,	22,470
Do in our Foreign Stations,	42,743

Under the care of the British and Irish Conferences,	314,332
Under the care of the Amer. Conferences,	457,347
Total number of Methodists in the Wesleyan Methodist Societies throughout the world, exclusive of regular travelling preachers,	801,680

The number of regular travelling preachers, and Supernumerary and Supernatural preachers, is as follows, viz:—	
In Great Britain,	846
In Ireland,	146
In the Foreign Stations,	187
In the American Connection, in 1829,	1,817
In the Canada Connection,	61

Total throughout the world, 3,057

HARTFORD, JANUARY 28, 1832.

In the present crisis in the affairs of Greece, the agency of well educated native Greeks is of the most importance; not only to that country, but to every Christian, every free, and every commercial nation on the globe. In the midst of this necessity, the people of Greece are so nearly destitute of all means of instruction, that not one person in ten, can read or write. Thousands of the younger inhabitants feel the evils of this deficiency, and are anxious to be instructed. As there is no competent institution for that purpose in the country, they who have the means,

In the packet ship Congress, from Vera Cruz, came passenger, G. B. Jemison, Esq., bearer of a commercial treaty, concluded by the Government of the United Mexican States with the United States.

Heat of the Sun.—Many experiments have been made to determine the heat of the sun, or the intensity of his rays, when concentrated in the focus of a lens, or by reflecting mirrors. Among these may be mentioned the experiments made by Dr. Harris and Dr. Desaguliers, with a mirror constructed by Dr. Nilette. It was 3 feet 11 inches. A fossil shell

romptitude and fidelity. By his death, society is deprived of a capable and useful member, while a bereaved widow and orphan son have experienced an irreparable loss.

When hope was all fled, and I saw him resigning
His soul to his God without dread or repining,
What, my heart, were thy feelings! lamenting, admiring,
To behold him so nobly, so calmly expiring!

Books, Pamphlets, Cards & Handbills,
NEATLY AND HANDSOMELY PRINTED AT THIS
OFFICE, ON THE SHORTEST NOTICE.

POETRY.

If the fidelity of the beautiful and touching lines of our correspondent, "VIATOR," shall recall in the minds of some of our readers, the bitterness of deprivation, it presents, also, in no unattractive guise, the accompaniments by which it was tempered and relieved.—*Albany Argus.*

THE DYING BOY.

It must be sweet, in childhood, to give back
The spirit to its Maker: ere the heart
Has grown familiar with the paths of sin,
And down—to garner up its bitter fruits.
I knew a boy whose infant feet had trod
Upon the blossoms of some seven springs,
And when the eighth came round and call'd him out
To revel in its light, he turned away,
And sought his chamber, to lie down and die.
'Twas night—he summoned his accustomed friends,
And, on this wise bestowed his last bequest.

Mother!—I'm dying now!
There's a deep suffocation in my breast,
As if some heavy hand my bosom press'd:
And on my brow

I feel the cold sweat stand;
My lips grow dry and tremulous, and my breath
Comes feebly up. Oh! tell me, is this death?
Mother, your hand—

Here—lay it on my wrist,
And place the other thus beneath my head,
And say, sweet mother, say, when I am dead
Shall I be missed?

Never beside your knee,
Shall I kneel down at night to pray:
Nor with the morning wake, and sing the lay
You taught me.

Oh, at the time of prayer,
When you look round, and see a vacant seat,
You will not wait then for my coming feet—
You'll miss me there.

Father—I'm going home;
To the good home you spoke of, that blest land
Where it is one bright summer always, and
Storms do not come.

I must be happy then;
From pain and death you say I shall be free,
That sickness never enters there, and we
Shall meet again.

Brother—the little spot
I used to call my garden, where long hours
We've stry'd to watch the budding things and flow'rs,
Forget it not!

Plant there some box or pine,
Something that lives in winter, and will be
A verdant offering to my memory,
And call it mine!

Sister—my young rose tree—
That all the spring has been my pleasant care,
Just putting forth its leaves so green and fair,
I give to thee;

And when its roses bloom—
I shall be gone away, my short life done;
But will you not bestow a single one
Upon my tomb!

Now—another—sing the tune
You sang last night; I'm weary, and must sleep,
Who was it call'd my name? Nay, do not weep,
You'll all come soon!

Morning spread o'er earth her rosy wings—
And that meek sufferer, cold, and ivory pale,
Lay on his couch asleep. The gentle air
Came through the open window, freighted with
The savory odors of the early spring—
He breathed it not; the laugh of passers by
Jarr'd, like a discord in some mournful tune,
But worried not his slumbers. He was dead.

VIATOR.

The correspondent of the New-York Observer has given the following sketch of Mr. Evans' preaching, which is in strong contrast to the performance of Mr. Irvine, who has for some years past excited much attention in the religious world, no less on account of his erratic course, and eccentricities of character, than for his powerful address.

FROM THE NEW YORK OBSERVER.

REV. JAMES H. EVANS.

In the evening of yesterday, I went with a Christian friend to John's street chapel, and heard the Rev. James H. Evans, pastor of the church—of the Baptist denomination. I had intended to go to another place, but having received a card the day before to take tea with this gentleman on Sabbath, with the kind intention on his part of giving me an opportunity of hearing his pastor, I could not decently decline, unless I had pleaded scruples against visiting on the Sabbath. But as it was merely on my way to the church, and not understood to be of the nature of a visit, the society also being intended for religious purposes, such an apology seemed rather uncalled for. I went, therefore, under some self-denial. For I was disappointed. But thanks to God for his kind ordering. For I know not when in my life, I have heard a more precious sermon from a more precious man. I should be willing to die, and dying so, should hope to go to heaven, in an atmosphere like that which seemed to pervade that place of worship last evening. Strange, I thought, that a man of such excellence, both as a Christian and a preacher, should be so little known to the world, as that I had never heard of James H. Evans, pastor of the Baptist John Street Chapel! Perhaps, indeed, the peculiar and most touching unction, under which he poured forth his enlarged and swelling soul, both in prayer and in preaching, was owing in part to his recent afflictions, in the loss of a most religious and most estimable wife. His claims, however, to superior endowments, natural and acquired, (though himself would be the last to assert them,) can never be denied. In person, in age, and in general demeanor, he constantly reminded me of the Rev. Dr. Milnor, of your city—although a little more corpulent and full of face. His text was: "He delighteth in mercy." And the first sentence of his sermon: "The religion of Christianity is peculiarly a religion of motive"—that is, as he explained, in distinction from mere form—God himself being a pattern, as exhibit-

ed in the text, and in such other passages, as "God is love." "The love of God is not a severe code, as is too often taught *ex-cathedra*, but the fairest expression of the divine nature, founded in goodness, itself the most perfect image of the most perfect kindness. A long course of legal conviction, as it is termed, is not indispensable to conversion, as is too frequently enjoined by the voluminous and magisterial speculators of the closet, who have laboriously thrown so many obstacles in the way of the sinner's return to God. A single glance of the cross of Christ, or any other hint from the history of God's kindness, accompanied by the Spirit, may answer all the purposes—and then let the converted sinner become a student of God's will. What! must the sinner become a thorough bred theologian, before he can become converted? Monstrous! He may die, and go to hell, before he has read over his first lesson! Away with theological system mongers! Away with the buckram divinity, which starches up one half of the Divine law, that it may mar the beauty and spoil the symmetry of the other half! Give us a religion, which will answer the necessities, the dying extremity of the dying sinner. Give us one element—one essential element of the gospel for a poor and ignorant soul, and when that is received into the heart, all the rest will come along with it. Tell us, what above all things the distressed soul needs to know; that 'God delighteth in mercy.' Point him to the cross—and when once his stable hopes are fastened there, he shall afterwards, in life and in eternity, make himself acquainted with its deep and unfathomable mysteries.

I do not present this as a copy, but as a mere clue to some parts of the argument of that most evangelical, most practical discourse. But the manner, after all—what shall I say?—I was going to say—the manner is every thing. That soul of feeling—that soul of honesty—that soul of benevolent, importunate anxiety—which breathed in every word, and gave its form and fervor to every accent of the tongue—who could resist it? And who can copy or describe it? To make one hate sin in every form of the flesh and of the spirit—to loathe the least impurity of thought—to feel the most unutterable regret, that the guilt of sin attaches to the conscience—to be unwilling ever to sin again—to desire perfect holiness, to be only in the society of the holy, and where God smiles in favor of those who bear the image of himself—to long to throw one's self down before God for the confession of sin, and to explore his strengthening, his confirming grace—and to be ever and only employed in his service: this is the fervor of the Gospel preached in its naked simplicity—and coming, when one is obliged to believe it thus comes, from the very heart. And such, I can hardly doubt, was the common experience of a great portion of a great congregation assembled in Mr. Evans' chapel last evening. How beautiful are the feet of God's messengers upon the mountains of Zion! And how sweet the words of their lips, when they flow out from the holiest, kindest, sweetest affections of the heart! I heard Mr. Irvine in the morning, to admire him;—I heard Mr. Evans in the evening, to love him.

A SOLEMN ILLUSTRATION OF SCRIPTURE
"My Spirit shall not always strive with man," was a declaration of the Almighty concerning the old world, a declaration confirmed by the writings of Evangelists and Apostles, and examples of the truth of which are found in all ages. There is a time in the experience of every finally impenitent sinner, in which even the tender mercies of the Redeemer are withheld. "I go my way," said he to the Jews who rejected him, "I go my way, and ye shall seek me, and shall die in your sins: whither I go ye cannot come." Again, of some it is said, "Even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind." Rom. i. 28. Of others it is declared, "For this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned, who believed not the truth but had pleasure in unrighteousness." [2d Thess. ii. 11, 12]

Let not the reader start back with anger, and lay aside this article, because we begin it with these hard sayings. No, fellow sinner! These tremendous truths are not conveyed in the words of a man, who might be suspected of falsehood. They are the declarations of him who CANNOT LIE, sent in mercy from the throne of love. It appears then that God does sometimes inflict upon those who have been guilty of persevering impenitence, the sore judgment of reprobation, of abandonment to stupidity, to the influence of a seared conscience, and a hardened heart. Miserable immortals! They are forsaken of their God! He has borne long with them; as long as it was possible for God to forbear. But they are incorrigible. Therefore the wrath of God abideth on them. Now, the language of this providence, like that of his word, is "Let them alone; they are joined to idols; they love sin; let them alone; let them pursue iniquity without restraint; they condemn warnings, and make a mock at sin; therefore let them be reproved no more.—Wherefore should they be smitten any longer? they will rebel more and more! I GO MY WAY." The force of these remarks is fearfully illustrated in the following narrative, furnished by a clergyman intimately acquainted with the incidents which it contains.

Mr. B. was a man of wealth, who a few years ago lived in a part of our country once noted for its affluence, dissipation, and infidelity. He was young and comely, yet, like many a youth of noble powers, gay and thoughtless. The sunshine of worldly prosperity brightened the morning of his days. In early life he united his wealth with that of a lovely female, who became the wife of his youth. The generous feast, the social dance, and "the drink of drunkards," were conspicuous in their nuptial scenes. Their prospects were bright and alluring; no ill-timed omen excited their fears; they were apparently sure of much happiness. But in all

this there was no recognition of God's providence, and the Ruler of the Universe held them responsible for their abuses of his gifts. Long before the meridian of their expected day of prosperity, even in its *very morning*, the sky became darkened; clouds of sadness hung around them, and all they called theirs.

Mr. B. was prostrated by disease, which soon terminated in his removal to another world. When he saw evidence that "the king of terrors" was approaching, he became alarmed.—Alas! he could not say, "O death! where is thy sting! O grave! where is thy victory?" He desired to have a colored servant of hopeful piety come in and pray for his poor soul! But no! the pride of his wife could not brook such degradation; she would not suffer him to be called in. Some thought, (speaking in the language of the neighborhood,) perhaps, he "got religion." But there is no reason to doubt, that he died, as he lived, without God.

The youthful widow had worn the habiliments of mourning but a few months when she was called to mourn for herself. She often had calls, and occasions for mourning and weeping, but heeded them not. The call she now had, was louder than seven thunders. Many who die "as the fool dieth," had braved out the like; but she could not.—"The tender mercies of cruelty,"—the flatteries of a false hearted physician, did not calm her fears! It was apparent to every one that death had already begun his work!

Had she been insensible of her condition, both temporal and spiritual, her dying scene might have been very different. But like poor "Altamont," and "Francis Newport," she was sensible of the pains of death and hell!—Without God, and without hope, upon the very brink of eternity! O that she had opened her eyes before! She might have seen the grave opening, the same wicked heart,—the same heaven for humble and penitent sinners,—the same hell for the ungodly,—the same devil and the same God, capable of being either angry or gracious. But alas! it was too late now; God had left her!

She desired to have the same humble offices of a servant, that her husband had craved; but her physician said, "There is no occasion, Madam! Madam! you are not dying!" Still she craved; and still was refused.—She remembered her poor husband, and in the bitterness of her soul, reproached herself for denying him what she was now refused herself; said he might be in Heaven,—but she must go to hell! She declared she was dying! and exclaimed, "The Lord God is walking about me! The devil waits to receive me! he is about to take me! O God why do you torment me?" In this frame of mind, she expired! From that awful hour eternity alone can disclose her history.—*Pastor's Journal.*

EVANGELICAL PRINCIPLES.

A disposition to be 'harmless and blameless' is the genuine effect of evangelical principles well understood and truly believed. Beyond dispute the world is full of misery; and this misery, in great measure, springs from the crimes of men, not only as a punishment inflicted by divine justice, but also as a necessary effect. Following the impulse of their appetites and passions, they render themselves and others wretched, and seduce one another into such courses as must, if persisted in, end in future misery. The real Christian, therefore, from regard to the happiness of others, and of himself, as well as from zeal for the glory of God, will carefully guard against every thing which tends to increase the sum total of human misery or vice; and his moderation respecting worldly things will place him out of the reach of temptations to which others are exposed, or else enable him to resist them. He will habitually aim to be just and honest in all his dealings; not grasping at gains, which custom may have sanctioned, but which strict probity forbids; not taking advantage of any man's ignorance or necessity, to circumvent or exact from him; not evading taxes, and so leaving his neighbor to bear a disproportionate part of them; not insisting on his utmost due, when it would distress those who owe it; not keeping, by a continual fraud, that property which has been unjustly obtained, when it is in his power to make restitution; not living extravagantly, or engaging in perilous schemes, and thus contracting needless debts, to the injury of his creditors and family; not taking his neighbor's work without wages, or oppressing the poor to increase his wealth or support his luxury; not concurring in any plan for getting money, by methods which enslave the persons, expose the lives, or endanger the souls of men; nor using the too customary impositions of trade, which are every where condemned in scripture, however pleaded for by men professing to believe it, and who substitute the rule of doing as others do to us, instead of doing as we would they should do to us. In short, he will conscientiously render to God, to rulers, and to all the different members of the community, their dues; rather choosing to give up his own right, than to infringe upon that of another; and though he does not in every instance come up to that exactness which he proposes, yet his habitual attainments will accord with his knowledge of the divine word, and be proportioned to his experience of its transforming efficacy on his heart.

The same principles will influence the consistent believer to 'put away lying, and to speak truth with his neighbor'; paying the strictest regard to veracity, sincerity, and fidelity, in all his professions, conversations, narrations of facts, and engagements. He cannot consistently trifle with so sacred a matter as truth, for the sake of a jest, a humorous tale, or a compliment; much less to gratify anger, malice, or avarice; or in flattery, slander, or religious controversy. He will aim to avoid all prevarication and equivocal expressions, and whatever has a tendency to deceive; his 'yea will be yea, and his nay, nay'; he will study undisguised sincerity, and not, under professions of friendship, raise expectations, which he has no intention or prospect of answering; he will deem himself bound

to punctuality and fidelity to all his engagements, even when they prove injurious to him; and will certainly fulfil them, if it be required and practicable, provided he was not deceived in the grounds on which he made them, and no command of God be violated by it.

Scott's Essays.

From the Quarterly Christian Spectator.

THE ART OF SINGING.

If singers do not at once manifest a musical voice, and modulate it so as to touch at once every note in the octave, they are told that they are incapacitated by nature from learning to sing, and are thus, without questioning the truth of this assertion, discouraged from any further attempt. This idea is evidently founded in error, and fraught with much evil. There is no physical difficulty to prevent any man from learning to sing: for precisely the same and no other organs, are used in singing as in speaking; and speaking also requires as great a compass, variety, and inflection of voice as any kind of singing. Hence unless there is deafness or some disease in the ear, any person may learn to sing; or in other words, the possession of the vocal organs usually exercised in the art of speech, and hearing organs, by which the common modulations and inflections of voice in others are distinguished, is sufficient evidence in all cases, of an ability to learn to sing. The instrument exists in perfection, and the person only needs direction and practice in learning to play upon it. The only reason then, why all are not singers, is either a want of proper opportunities to learn, or what is more common, want of early cultivation. Let the same pains be taken to teach people to sing as to talk, and the result will be the same in both cases. But if the business is neglected till they arrive at a mature age, they will labor under great disadvantages; it will be to them like learning a foreign language. The importance of the business, however, demands great and persevering efforts. None of our powers come to perfection at once; all are susceptible of culture, and improve by degrees in strength and pliability.

The truth of the above position stands upon the clear evidence of facts. Experiments have generally been perfectly conclusive and satisfactory. Among the Germans and Moravians, all, without exception, are taught to sing; the same is true of the Indians of every tribe, and the people of color every where; and of the children in our infant schools. Having visited many infant schools in different parts of our country, we have never yet found a child who was unable to sing after he had been in the school a proper length of time. We would say, then, let every person, young and old, be encouraged to learn to sing; his duty will soon become his delight, and the languid fire of devotion will be lighted up to a flame by the music of the skies.

THE BARONET'S SERVANT.

For several days my mind had been depressed with incidents connected with a pilgrim's life, when, in an unexpected hour, as if an angel was sent to comfort me, I was completely relieved by a visit from the Baron's servant. He was a well dressed, clever, and intelligent man. "I am come," said he, "from a far country, and if you please I should like to have a copy of the New Testament, the Psalter, the Young Cottager, &c., &c." "Who sent you hither?" "It is singular enough," he replied, "that ever I should hear of you, but it came to pass in the following manner: Some of my master's people were at work in this city last summer, and when they returned to spend the winter with their families, they exhibited the treasures which they brought from the metropolis; a few of them had the books which I have now asked for. I had never seen any of the kind before, and I resolved if it were ever in my power I would possess them as my own; and, to my great joy, my master determined to come hither, and to take me with him. When this was known, my nephew requested me to bring a New Testament for him also. We are just arrived, and I had some difficulty in finding your house, but, thank God, I have found it at last." He was not sent empty away.

The next morning a laborer called for exactly the same books as we sold this man the preceding day. "Whence came you friend?" He told us. "Why, there was a gentleman's servant here, from the same place yesterday." "O, yes," replied the man, "it was from him I heard of it, and he has promised to carry these books for me to my relatives."

If in ancient times a prophet said, "How beautiful upon the mountains are the feet of him that bringeth good tidings!" may we not say, How delightfully employed are these poor peasants who, when perhaps a thousand miles from home are preparing to supply their families with the glad tidings contained in the Bible! If one tract may save a soul, one New Testament diffuses a knowledge of salvation through twenty cottages, then a peasant returning with these books to his family, carries home a treasure infinitely more valuable than the cargo of an Indian, though composed of the spices and treasures of the East.

Reader, I said the visit of this servant made me happy; and when we view it as it stands connected with eternity, was it not enough to make me happy? Oh, what a privilege to be occupied in the service of God!—*Lon. Evan. Mag.*

THE NEW BIRTH.

What is it to be born again? Is it to increase in human wisdom? No. The understanding may be filled with light, even to overpowering illumination; and at the same time, the heart be crowded with that darkness, which may be felt. It must be a new birth of the heart rather than of the head. It is a birth, of the anathematizing polemic into the peaceable minister. Of the lip-whisperer into the heart-whisperer. Of the sacrilegious into the sanctified. Of the Sabbath-breaker into the Sabbath-keeper. Of the weigher with light weights into the holder of the just balance. It is a birth,

of the neglecter into the protector of parents. Of the swearing shipmaster into the praying pilot. Of the epicure, the spendthrift, the libertine, and the debauchee, into men of sense and sobriety. Of the eye-servant into the single hearted.—Of the busy-body in other men's matters, into one who is busy only in his own. It is a birth of the liar into the truth teller; of the thief into the honest man; of the jockeying into the true; of the covetous into the generous; of the cruel into the humane; of the censorious into the charitable; of the haughty into the courteous; and of the lukewarm into the ardent. In short, it is a birth, of the defying boaster into the stricken penitent; of the lion into the lamb; of the sinner into the saint. Such, and so great, and so holy, is the change, we conceive, which is wrought upon the heart, and which issues forth into the whole length and breadth of a vigilant life, upon the new birth of the soul. But, in this world, we can never be entirely freed from sin. The body must be laid in the grave, and there be dissolved, before it can be changed into the similitude of the angels.—*Knight's Sermons.*

MECHANICAL INSTRUCTION.

In visiting one school, the writer observes: 'I asked the children to read the parable of the Prodigal Son, and among other questions which I put to them was this: 'What is meant by riotous living?' 'Dissipated living.' 'And what does dissipated living mean?' 'Wasteful living.' 'To this question, as their collection of synonyms was exhausted, I received no answer, and therefore to get upon intelligible ground, I asked them what things were necessary for subsistence, and what not; when some of the girls contended that beer, and cheese, and cakes, and pasties, were indispensably necessary for life. And as in this case, so I found it invariably, whenever and wherever I travelled out of the road of those questions which have for their object to direct the children's attention to mere words, on the most common subjects, I found their ideas confused, and the same children, who would use the most correct language as long as they remained in the track of what they were just then reading, or what they had learned by rote, were unable to express themselves even with tolerable correctness on other matters; a clear proof that their apparent knowledge was merely a word-knowledge, in the acquisition or advantages of which, the mind had no share. Thus, on another visit, the boys were exhibiting their slates, on which they had written various words. I stopped one among the rest, who had the word 'disadvantageous.' What does that word mean, my boy? 'I don't know.' You know, perhaps, what disadvantage means. 'No.' Or, have you ever heard the word advantage, what does that mean? 'I don't know.' Well, but suppose you lost your jacket, would that be an advantage or a disadvantage to you? 'An advantage,' was his answer.

As regards the preposterous exercise of learning to read and to write words, selected merely from a regard to the number of their syllables, by which the children are so stupified, that they lose the habit of thinking, altogether, and do not care about the meaning of that which they might understand. I recollect a fact which far outdoes the boy who thought it an advantage for him to lose his jacket.

It was at a Lancastrian school, and one which has the name of being among the best conducted: so at least, I was told by my friend, who went with me, and who is one of the managers. When we entered the room, we found the boys engaged in writing words of different lengths, according to the order of their seats; I passed by those in which such words as *approximation, superintendency*, and the like, caught my eye, and, looking over the sentence, which some of the more advanced boys were writing, I found one who had copied about half a dozen times, the words, 'Live in love.' 'What are you writing here?' I asked. 'Live in love.' 'And what does that mean?' 'I don't know.' 'You don't know!' but don't you know what *love* means? 'No.' 'Or, do you know what *live* means?' 'No.' 'What must you do to live in love?' 'I don't know.' 'Do you know what you must not do to live in love?' 'No I don't.' Well, but you should know something about what *live in love* means. 'Does it mean that you are to fight with the other boys?' 'I can't tell.' 'Well,' said I, turning to my friend, 'what do you say to this?' Upon which the schoolmaster, observing somewhat of the scope of our conversation, came up to us and said, 'I dare say you might ask such questions all over the school, without getting a better answer; they none of them know what they are writing.'

Of what avail is instruction like this, except to form useful machines? If it be allowable in any country, it is utterly out of place in one where men are called to act in the government of themselves; to examine the qualifications and measures of men who are to decide their fate and that of their families. He that gives or encourages such instruction as this, is among the most dangerous enemies of his country, for he is undermining the very basis of its freedom, and preparing and accustoming men to obey, in blind ignorance, the dictates of those who go before them.—*Annals of Education.*

TEMPERANCE.—In a letter of Sir Astley Cooper to the secretary of the London Temperance Society, Sir Astley observes:—"No person has greater hostility to dram-drinking, than myself, inasmuch that I never suffer any ardent spirits in my house, thinking them evil spirits. And if the poor could witness the white livers, the dropsies, the shattered, nervous systems which I have seen, as the consequences of drinking, they would be aware that spirits and poisons were synonymous terms.

In cases of doubtful morality, it is usual to say, is there any harm in doing this? This question may sometimes be best answered by asking ourselves another; is there any harm in letting it alone?—*Lacon.*